

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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## REVIVALS OF RELIGION IN FRANCE.

In the Evangelical Magazine for January, we find an interesting journal of a pious student from the Missionary Seminary at Basle, in Switzerland, who, at the request of their pastors, spent several weeks last September, in visiting some Protestant churches in France, within a day's ride of Paris. During this visit he was surrounded from morning to night by persons who desired to consult him, and converse with him on their religious interests. "I saw," says he, "in these country places, a number of individuals and families, who three years ago were sunk in the grossest ignorance, and who would now be eminent as Christians, even among their fellow Christians of other countries. The Lord has begun a good work in these parts, and we may hope that by the influence of his Spirit, it will be continued and extended." In a letter transmitting this journal to the editors of the Evangelical Magazine, Mr. Wilks, of Paris, adds, "I have myself lately made a journey through the south of France, and have had the inexpressible pleasure to witness there also the commencement and progress of the same good work."—The following are extracts from the journal.—N. Y. Observer.

Sunday, Sept. 12. I was so much indisposed as to be able only to preach once. At the close of the service I was delighted to observe these simple Christians embrace each other before the temple with an air of peace and joy, such as is only to be seen among the children of God. On leaving the place of worship, I was surrounded by a number of persons, some with Bibles in their hands, asking the meaning of particular passages of Scripture, others expressing the pleasure with which they had heard the words of life, and others seeking advice in cases of Christian experience. It was already night, yet none seemed inclined to disperse; at length some one expressing a fear that I should be fatigued by too much speaking, they retired in a quiet and serious manner. But I had no sooner entered the house where I lodged, than the room was filled, and we had another religious exercise.

Monday, Sept. 13. I preached twice, and the auditory displayed the same attention and the same friendship. In the evening I went to sup with a friend, and a dozen persons from a distance: no sooner were we at table, than the room was filled, and we continued to converse on the kingdom of God within our own hearts and in the world, till midnight; when we recommended ourselves and each other, to our God and Saviour, and departed.

Tuesday, Sept. 14. I preached again, and after the service several friends from the distant villages came to take leave of me, and to beseech me to go and preach the word of God in their respective places, as there were many who had been prevented coming, from the bad state of the weather, who were not less anxious to hear the Gospel tidings. The greater number of them were young men, and had been Roman Catholics.

Wednesday, Sept. 15. After having prayed with several friends, I set off for —, eight leagues distant, accompanied by a pious young man. On our way we entered into many houses to speak of the one thing needful; every where the peasants listened to us with great attention, and pressed us to return, but I could only commend them to the grace of God. It was eight o'clock at night when we arrived at —, and the first question put to me was, would I preach that evening?—Having replied that I was ready, if such was the wish of the people, in less than an

hour the little temple was quite filled.

Thursday, Sept. 16. I preached again this morning, and, after service set off for —, two leagues distant, accompanied by some friends. In a village through which we passed, I was conducted to the house of a female 85 years old, who had been brought to the knowledge of the Saviour in her latter days. On entering, I asked her how she felt herself. "Very happy," she replied; "we cannot be otherwise while we live in communion with the Saviour." "You love then, said I, that Christians come and visit you on your bed?" "Oh! said she, I am as happy as a queen when I see them, for I find by their visits that my faith is established. Before I left her, I prayed with her in presence of several persons, and the good old woman assured me she should never forget my visit. When I arrived at —, I was conducted to a garden where were several Catholic females who wished to hear the word of God explained. They appeared very ignorant, but very anxious for instruction.

Saturday, Sept. 18. I paid several visits, and left for —, two leagues distant. I reached it at noon; the temple was already filled. I had scarcely a moment for refreshment before the service, and I was fatigued; but the Lord strengthened me, so that after the exercise of his worship, I felt no weariness. During the day I continued my visits, and as those whose house I quitted always followed me to the next, at the last house we had mustered into a very large company. This was kept till late in the evening, so that when I withdrew to my chamber, I was too much exhausted to sleep.

Sunday, Sept. 19. I was to preach at —, three leagues distant. I arrived at six o'clock in the morning at a place where some friends had promised me a rendezvous; there I found 30 persons waiting to accompany me, and before we had proceeded far, again others came out to meet us on the road, to tell us that the temple was already filled by those who desired to hear the sermon. The service commenced by prayer, all present kneeling down. I felt peculiarly happy with these brethren, who had lately been delivered from the darkness of superstition, and introduced to the light of the glorious gospel. I preached twice, and the second time the place would hardly hold the congregation. I was so much affected during the whole service, that I could not refrain from weeping; and after sermon, I was informed that several persons, who had till that period manifested enmity to religion, were pricked in the heart. When I had taken a little repose, without leaving the temple, I related to them various details of the progress of the gospel in the world, which seemed to inspire their hearts with joy.

Friday, 24. I went to —, a distance of seven leagues. On account of bad weather and bad roads, I entered into several houses to warm and dry myself, and wherever I spoke to the people of the gospel, they listened to me with the greatest attention, but many of them were profoundly ignorant.

It was night when I reached —, where I was received with much affection by an old officer, who had made among other campaigns, that of Moscow, and who is now a zealous soldier of Jesus Christ. The next day at noon I preached, and although the weather had become fine, and the work in the fields was pressing, the temple was nearly filled with persons whose happy countenances rejoiced my heart. After the service I visited a poor woman who had been long ill, in whose family I was informed there had always been some Christians from the period of the reformation. On seeing me enter her chamber, she raised her eyes, filled with tears, to heaven, to thank God for the great love wherewith he had loved us. "I came," said I to myself, "to console this poor woman, and it is she who consoles and encourages me." She evidently suffered much, but nevertheless she spoke of nothing but of the riches of divine grace and the blessedness of those who love and serve God. I shall long retain the remembrance of the peace I enjoyed in that humble cottage.

Tuesday, 26.—I preached again. The temple was, if possible, more crowded than ever. Many Catholics were present. I desired to leave immediately, but I knew not how to separate myself from these excellent people; one of them proposed that I should pray with them once more in his house, which was near the temple, before my departure. When I went there an hour after, I found that the temple was still full of persons waiting for me, and who were singing the praises of God. I then ascended the pul-

pit again, and commended them all to God and to the word of his grace. We were all in tears, and I found it a painful duty to separate myself from them. It was three o'clock, and I had five leagues to go, and therefore I could remain no longer. Great numbers attended me across the fields, and after proceeding some distance, we halted on a hill, sang a hymn, and finally separated. I pursued my way, blessing God for all his mercies, and at nine o'clock I reached my head quarters.

Monday, Oct. 4.—I went to the Pastor of a village two leagues off. After sermon, we had long conversations with the people. It being the first Monday in the month, we returned to —, for the Missionary Prayer Meeting, and when we arrived there we found more than five hundred persons in the temple. I made an address suitable to the occasion, and felt deeply affected with the state of the heathen world.

The next day I set off for Paris, where I arrived in mercy, blessing and praising God for all his goodness.

## JOURNAL OF MR. WOLF AT MERDEEN.

Merdeen is a city of Asiatic Turkey, 45 miles S. of Diarbekir, and contains about 2,500 families; of which 500 are Syrian Christians, 100 Syrian Catholics, 200 Armenian Catholics, several Chaldean Catholics, and 25 families of Jews. The Syrian Christians have a patriarch residing at Damascus; the Syrian Catholics have neither church nor priest; the Armenian Catholics have an archbishop and a bishop, who are entirely dependent on the Propaganda of Rome; the Chaldean Catholics have a patriarch at Diarbekir. The members of these different denominations were generally anxious to obtain copies of the Scriptures, and were supplied by Mr. Wolf to some extent.—N. Y. Observer.

Feb. 24.—Rabbi Elias called on me with some other Jews, at the residence of the Syrian patriarch; the Syrian bishop, and many other Syrians were present. Jesus Christ was the Alpha and Omega of our conversation; and heaven was the reward, I told them, that they would obtain by faith in Jesus Christ. All the Christians were struck with the attention the Jews paid to my discourse, and they were still more astonished when the Jews requested I would supply them with Hebrew Testaments. I then read to the Christians an Arabic discourse which I had composed on the cause of the Jews. Many of them afterwards borrowed the discourse from me, and read it to their families.

In the evening I witnessed an interesting scene. Elias Shadi, the Armenian Catholic, invited me to his house to take supper with him, and asked the Syrian bishop and three other priests to meet me. Elias Shadi, a strict Catholic, immediately opened a conversation about believing in the Pope. His "thou art Peter" argument was answered by me in a moment. Elias Shadi observing that I constantly appealed to the Gospels, produced an Arabic book, which contained citations of the fathers Bernardus, Chrysostomus, &c. and, without the least delicacy, attacked the Syrian Bishop and his Priests. The discussion lasted till one o'clock in the morning, and I took the part of the Syrians with the Gospel in my hand. Elias Shadi observed, almost in an angry manner, "You always come with the Gospel; I know the Gospel by heart; but we must hear what the fathers say." The Syrian priest Gabriel, the most clever of them, said, "Mr. Wolf is perfectly right in appealing steadfastly to the Gospel, for the Gospel is the foundation upon which Christianity is founded." I then remarked, that the Jesuits who compiled the Arabic book, had perverted the words of the fathers. This observation deprived Elias of all his arms.

Abuna Gabriel then observed, that many Popes had been tyrants. Elias Shadi said to me, "Is this true? which Abuna Gabriel saith?" I replied, "Very true, for there have been Popes who have been greater tyrants than the Grand Sultan of Constantinople." I then related to them the cause of the reformation effected by St. Luther and St. Calvisius, and made them acquainted with the ill treatment which the Chaldean Bishop Petrus Shawris experienced during my stay in the Propaganda at Rome.

I had already given to Elias Shadi an Arabic Gospel. After this conversation was over, he requested me to give him a Turkish New Testament and an Arabic Bible, but unhappily I was destitute of both. I observed in the foregoing conversation, that as long as I suffered the Syr-

ians to appeal to human authority, to Ephraim Syrus, and Dioscorus. Elias Shadi got the advantage. The reason of so many Syrians and Armenians having turned Catholics, is this: both parties, as well Syrians as Papiests appeal to human authority; the Catholics to Thomas Aquinas, and the Syrians to Dioscorus; and the Catholic Missionaries come hither, furnished with some little knowledge of European logic and Popish tricks, unknown to the Syrian Christians, and thus it becomes an easy matter for the Catholics to "lead silly women captive."

The Syrian Bishop and the other priests told the Syrians the next day, that they perceived from my arguments of the night before, that the best weapon against Catholics is the Gospel of Jesus Christ.

## ON THE STANDARD OF MORALITY.

Christian Brethren,

You have observed that Dr. Priestley charges the Calvinistic system with being unfriendly to morality, "as giving wrong impressions concerning the character and moral government of God, and as relaxing the obligations of virtue." That you may judge of the propriety of this heavy charge, and whether our system, or his own, tend most to "relax the obligations of virtue," it seems proper to inquire which of them affords the most licentious notions of virtue itself. To suppose that the scheme which pleads for relaxation, both in the precept and in the penalty of the great rule of divine government, should after all, relax the least, is highly paradoxical. The system, be it which it may, that teaches us to lower the standard of obedience, or to make light of the nature of disobedience, must surely be the system which relaxes the obligations of virtue, and consequently is of an immoral tendency.

The eternal standard of right and wrong is the moral law, summed up in *love to God with all the heart, soul, mind, and strength, and to our neighbour as ourselves.* This law is holy, just, and good; holy, as requiring perfect conformity to God; just, as being founded in the strictest equity; and good, as being equally adapted to promote the happiness of the creature, as the glory of the Creator. Nor have we any notion of the precept of the law being abated, or a jot or tittle of it being given up, in order to suit the inclinations of depraved creatures. We do not conceive the law to be more strict than it ought to be, even considering our present circumstances: because we consider the evil propensity of the heart, which alone renders us incapable of perfect obedience, as no excuse. Neither do we plead for the relaxation of the penalty of the law upon the footing of equity; but insist, that though God, through the mediation of his Son, doth not mark iniquity, on those that wait on him; yet he might do so consistently with justice, and that his not doing so is of mere grace. I hope these sentiments do not tend to "relax the obligations of virtue." Let us inquire whether the same may be said of the scheme of our opponents.

It may be thought that in these matters, in some of them, at least, we are agreed. And, indeed, I suppose few will care to deny in express terms that the moral law, consisting of a requisition to love God with all the heart, and our neighbour as ourselves, is an eternal standard of right and wrong. But let it be considered, whether Socinians in their descriptions of virtue and vice, do not greatly overlook the former branch of it, and almost confine themselves to those duties which belong to the latter. It has been long observed of writers of that stamp, that they exalt what are called the social virtues, or those virtues which respect society, to the neglect, and often at the expense of others which more immediately respect the God that made us. It is a very common thing for Socinians to make light of religious principle, and to present it as of little importance to our future well being. Under the specious name of liberality of sentiment, they dispense with that part of the will of God which requires every thought to be in subjection to the obedience of Christ; and, under the disguise of candour and charity, excuse those who fall under the divine censure. The scripture speaks of those who deny the Lord that bought them, bringing upon themselves swift destruction—and of those who receive not the love of the truth, being given up to believe a lie. But the minds of Socinian writers appear to revolt at ideas of this kind; the tenor of their writings is to persuade mankind that sentiments may be accepted or rejected without endangering their salvation. Infidels have sometimes complained of Christiani-

ty, as a kind of insult to their dignity, on account of its dealing in threatenings; but Dr. Priestley, in his Letters to the Philosophers and Politicians of France, has quite removed this stumbling-block out of their way. He accounts for their infidelity in such a way as to acquit them of blame, and enforces christianity upon them by the most inoffensive motives. Not one word is intimated as if there was any danger as to futurity, though they should continue infidels, or even atheists, till death. The only string upon which he harps, as I remember, is, that could they but embrace christianity, they would be much happier than they are!

If I entertain degrading notions of the person of Christ, and if I err from the truth in so doing, my error, according to Mr. Lindsey, is innocent, and no one ought to think the worse of me on that account. But if I happen to be of opinion, that he who rejects the deity and atonement of Christ is not a christian, I give great offence. But wherefore? Suppose it an error, why should it not be as innocent as the former? and why ought I to be reproached as an illiberal, uncharitable bigot for this, while no one ought to think the worse of me for the other? Can this be any otherwise accounted for than by supposing that those who reason in this manner, are more concerned for their own honour, than for that of Christ?

Dr. Priestley, it may be noted, makes much lighter of error when speaking on the supposition of its being found in himself, than when he supposes it to be found in his opponents. He charges Mr. Venn, and others, with "striving to render those who differ from them in some speculative points odious to their fellow-Christians;" and elsewhere suggests, that, "we should not be judged at the last day according to our opinions, but our works; not according to what we have thought of Christ, but as we have obeyed his commands;" as if it were no distinguishing property of a good work, that it originate in a good principle; and as if the meanest opinion, and the most degrading thoughts of Jesus Christ, were consistent with obedience to him. But when he himself becomes the accuser, the case is altered, and instead of teaching the correct errors of the Trinitarians to be merely speculative points, and harmless opinions, they are said to be "idolatrous, and blasphemous." But idolatry and blasphemy will not only be brought into account at the day of judgment, but be very offensive in the eyes of God. For my part, I am not offended with Dr. Priestley, or any other Socinian, for calling the worship that I pay to Christ, idolatry and blasphemy; because if he be only a man, what they say is just. If they can acquit themselves of sin in thinking meanly of Christ, they certainly can do the same in speaking meanly of him; and words ought to correspond with thoughts. I only think they should not trifle in such a manner as they do with error, when it is supposed to have place in themselves, any more than when they charge it upon their opponents.

If Dr. Priestley had formed his estimate of human virtue by that great standard which requires love to God with all the heart, soul, mind, and strength, and to our neighbour as ourselves; instead of representing men by nature as having "more virtue than vice," he must have acknowledged with the scriptures, that *the whole world lieth in wickedness*—that every thought and imagination of their heart, is only evil continually—and that there is none of them that doeth good, no, not one.

If Mr. Belsham, in the midst of that "marvellous light" which he professes lately to have received, had only seen the extent and goodness of that law which requires us to love God with all our hearts, and our neighbour as ourselves, in the light in which revelation places it; he could not have trifled, in the manner he has, with the nature of sin, calling it "human frailty," and the subjects of it, "the frail and erring children of men;" nor could he have represented God in "marking and punishing every instance of it, as acting the part of a merciless tyrant." Mr. Belsham talks of "Unitarians being led to form just sentiments of the reasonableness of the divine law, and the equity of the divine government;" but of what divine law does he speak? Not of that surely, which requires love to God with all the heart, soul, mind, and strength, and our neighbour as ourselves; nor of that government which threatens the curse of God on every one that continueth not in all things written in the book of the law to do them; for this allows not of a single transgression, and punishes every instance of human folly, which Mr. Belsham considers as "merciless tyranny." He means



to insinuate, I suppose, that for the law to take cognizance of the very thoughts and intents of the heart, at least of every instance that occurs, is unreasonable; and that to inflict punishment accordingly is inequitable. He conceives therefore of a law, it seems, that is more accommodated to the propensities, or, as he would call them, frailties of the erring children of men; a law that may not cut off all hopes of a sinner's acceptance with God by the deeds of it, so as to render an atoning mediator absolutely necessary, and this he calls reasonable; and of a government that will not bring every secret thing into judgment, nor make men accountable for every idle word, and this he calls equitable. And this is the "marvellous light" of Socinianism; this is the doctrine that is to promote a holy life; this is the scheme of those who are continually branding the Calvinistic system with Antinomianism.

If the moral law require love to God with all the heart, and soul, and mind, and strength, and to our neighbour as ourselves; it cannot allow the least degree of alienation of the heart from God, or of the smallest instance of malevolence to man. And if it be what the scripture says it is, *holy, just, and good*; then, though it require all the heart, and soul, and mind, and strength, it cannot be too strict; and if it be not too strict, it cannot be unworthy of God, nor can it be "merciless tyranny," to abide by it. On the contrary, it must be worthy of God to say of a good law, *Not a jot or tittle of it shall fail* [To be continued.]

Extract of a Letter from the Rev. Isaac McCoy, to the Editor of the Christian Watchman, dated  
Carey, 100 miles N. W. of Fort Wayne, Ind. Jan. 18, 1825.

DEAR BROTHER,—The Lord hath remembered the low state of his servants in this desert, and hath filled the hungry with good things. A religious attention commenced in our family early in October last, which has continued until the present, and even now appears to be increasing.

The first appearances were among our hired white men. On the 7th of November one of these was baptized. Several others were at the same time enquiring what they should do to be saved, and as we have since learned, conviction fastened on the minds of many of our Indian pupils about this time, though for a season we were afraid to believe it. Nov. 15, I baptized three more young men in our employ. Dec. 12, I baptized a fifth young man, connected with us as the former. Most of the white men with us, had now come in, and there seemed but few of this class to whom we had to preach repentance. The secular business of the mission was at this time becoming particularly perplexing and laborious, and for a few weeks we enjoyed less satisfaction in our devotional exercise than formerly. We feared too that the seriousness of our Indian youths was abating, and that this little harvest would end and none of their souls be saved.

But the Lord's day Dec. 26, the power of our Jehovah was manifested among us in great mercy. Many a heart was made to feel, and many an eye to weep. We found that the good work had still been going on in the Indian part of our family, and it now began to be manifest. On the 12th inst. I baptized one of our Indian pupils, a girl about 17 years of age, and at the same time I also baptized an elderly Dutchman in our employ, and our blacksmith, a young man we hired not long since. On the following day (Thursday) I baptized three more of our Indian scholars, two of whom were partly grown, and the third quite a boy. On the Sabbath following (16th inst.) we sat down to the Communion table. On Monday last, I baptized four others of our Indian Scholars. Three of them are lads, the fourth a little girl, though about 14 years of age. The whole baptized since Nov. 7th, is 15, eight of whom are Indian youths.

Two more Indian boys in our family give evidence of having experienced a saving change.—And others are deeply concerned for the salvation of their souls. All whom we have baptized, have given very satisfactory evidence of being born again. Their apprehension of the depravity of their nature, and of their entire inability to contribute in any degree to their own salvation, is remarkable.—Our Indian pupils, with their broken English, and one who had to address the Church through the medium of an Interpreter, all stammered out that they were perfectly lost, exceedingly wicked, unable to help themselves even by their devotions, and that their hope was in the mercy of God through Christ.

The white men who have been baptized, are zealous and prudent. They hold meetings for social prayer among themselves, and embrace all suitable opportunities of encouraging them to serve God. Our Indian converts are not less zealous and at the same time are prudent and discreet. They meet among themselves, read, sing, pray, and exhort. It is delightful to know that these dear children, for whom we have long laboured and whose follies have often grieved us, now endeavor to provoke one another to love Jesus Christ. One will read of the sufferings

and death of our Saviour, and expound to those who cannot understand English. Some of the adult Indians also, we believe, are seriously seeking the Lord.

Necessity you know obliges these entirely uncivilized people to leave their villages in the autumn, to hunt for the animals which afford them food and clothing; consequently our preaching to them at their villages has been suspended for some time. Yet we have generally been able to assemble a small company of these poor creatures about our own place, whom we endeavour to instruct in the good things of the kingdom.

This blessed revival exceeds any I ever experienced; yet there is nothing of that noise and parade which are calculated to terrify. Our station seems to be a different place from what it lately was and inhabited by a different people.

The prospects of our mission in general, so far as relates to the things in this country, have brightened in the course of a few months past. We have now 68 Indian scholars belonging to our school. A very encouraging disposition has also been discovered among these wild men to improve their lands, and to exchange the savage for the civil life.

In November I made a tour among the Ottawas, and proceeded as far as our establishment on Grand River, 120 miles. In that quarter we find affairs becoming very encouraging. But with all our comforts and encouragements, there are two considerations which haunt us, and depress our spirits. The first is, our worthy patrons, the Board of Missions, are still unable to afford the mission any pecuniary assistance. I am sure that we do all that our hands and heads can do; and hitherto, since the arrival of our supplies last June, we have not suffered.—But times with us in these respects will soon become otherwise, unless the Lord provides relief. The second cause of grief and discouragement is, the great want of missionaries. More inviting prospects for immediate usefulness among the Indians, we believe, were never seen, than our country here at this time affords, and yet nobody seems willing to employ them.

Permit me to add what you already understand, that if a missionary would be useful here, he must come prepared for privations, and labours little known before, and not rightly understood in anticipation.

From the public print, I discovered that some boxes of clothing have been forwarded towards the mission from your country. It is very desirable that whenever a box or waterproof barrel of goods be put up for this mission, a bill of the same, with the value of the several articles, be forwarded to me by mail, directed by way of Fort Wayne, Indiana. This will enable me to enquire for them should they not come directly on. I am sorry that we have not yet received the Baptist Magazine. We are anxious to receive from last April. The Watchman comes, though a few numbers have failed.

With respect and esteem,  
Your humble servant  
ISAAC MCCOY.

From the New York Religious Chronicle.

LATEST NEWS FROM THE SANDWICH ISLANDS. By a recent arrival the Editor of the New York Religious Chronicle has received from a correspondent now at these Islands, communications dated the 7th of September last.

Their contents, we regret to say, are of a character to create no small share of solicitude among the friends of the missionaries and other foreigners now resident there.

It appears that the apprehensions originally entertained respecting Tamoree have been not altogether groundless. For some time past, says our correspondent, we have not been in a state of continual alarm.

George Tamoree, a chief of Atooi, who was educated in America, on the death of his father, a short time since, raised a revolt in that Island. He was seconded by a chief of considerable note: in consequence of which this Island [Oahu] has been drained of the principal chiefs with their subjects, amounting to about 1000 men, who were sent to Atooi. These were replaced by others from the country, who having little intercourse with the whites, are decidedly hostile to them; and in addition, the chief in command of the fort, is a character more obnoxious than any man here.

In this state of things, the alarm became so great that many resorted to the shipping to sleep. I remained on shore, but not without some apprehension. My hope was that the natives knew our strength so well as not to be disposed to risk the consequences that would follow any violence offered to the whites. In this I was not disappointed. Their fears overcame them, and we are now quiet.

The rebellion is quelled—the chiefs will soon return, and we anticipate no further trouble. But a variety of unpleasant events have occurred in connexion with this man which it is painful to repeat. On board the first vessel which came up from Atooi, after the close of the campaign, and which brought Mr. Bingham and Mr. Whitney, with their wives, a prisoner was placed, well secured.

This man (I have it from Mr. B. himself) was thrown overboard and drowned!—If their presence cannot suppress such conduct in the natives, what can be done?

A Mr. Trowbridge, a great favourite with the head chief of these islands, was deliberately murdered by the revolvers, merely because he was a white man, and one whom they feared. He was a grandson of Admiral Trowbridge of the British Navy, and a worthy man.

The troops on their return from Atooi, brought up the head of one of the rebellious chiefs as a trophy of victory.

I name these things to shew you that the missionaries are engaged in a very arduous undertaking.

\*\*\* At Karrahkooa I was intimate with Mr. and Mrs. Ely. They have a fine church, which I frequently attended. Regularly every Sabbath, after morning service, they had a class of children to answer to their catechisms, and I do not hesitate to say they were as ready and correct in their answers as any in the United States could be.

At Ciarooa I saw Mr. and Mrs. Bishop, and Mrs. Thurston (Mr. T. being absent.) They were pleasantly situated, and I attended service in one of the best churches I have seen in these Islands. At Mowee, Mr. Stewart and Mr. Richards reside. They have a good church, pleasantly situated.

At this place (Honolulu,) at present we have Messrs Ellis, Bingham, Chamberlain, and Whitney as also Mr. Loomis; all of whom, Mr. C. excepted have their wives with them. They are doing well, wonderfully, in instructing the natives to read and write.

From the (N. Y.) Baptist Register.

An interesting extract from the journal of Bishop John Peck, agent of the Convention.

"Feb. 3, 1825.—Visited Sempronius, Cayuga co. and preached six sermons before I left the town. Here is a powerful work of the Lord in the conversion of sinners. Our aged brother Eld. H. Gorton labours here, with success. His heart has been comforted by seeing some of all ages, bow to the mild sceptre of Jesus. Fifty-five have been buried with Christ, by baptism, and others are expected soon to follow. The last day I tarried with them after sermon, and explained our missionary operations, and received a collection of \$7 04. Then presented a constitution for a Juvenile Society, auxiliary to the Missionary Convention, and invited the youth present to unite in a Missionary Society, and immediately 65 young Gentlemen and Ladies cheerfully subscribed their names. This was an interesting scene, to see so many of the lovely youth united together for the purpose of casting their mites into the treasury of the Lord, for the spread of the glorious Gospel to the poor and needy. I then made an address to them and bid them farewell. My soul has been comforted to-day. O for a heart of thankfulness to the God of all grace, for all his mercies."

#### REVIVALS.

Every day almost, furnishes us with intelligence of the pouring down of mercies on our guilty fellow men. Not only in our state, but in various places in states adjoining, the proclamation of liberty to captives is heard with gladness.

From a letter to the editor, dated Thorpville 9th inst. we make the following extract on the subject of the outpouring of the spirit in that place.

"It is a time of refreshing from the presence of the Lord here, as you have undoubtedly heard, and the time of Bishop Jeffries is wholly taken up in the cause of Zion. Forty-five have been baptised and a number added to the church by letter, a number more stand candidates for baptism."

The following extracts of a letter dated Feb. 16, 1825, from the Hon. A. S. Green of Brownsville, to Eld. Philleo, adds to the important information already received from that region.

"Beloved in Christ—A sense of duty and nothing else, has constrained me at this time to trouble you with a short epistle, the work of the Lord is progressing with more rapidity now than at any other time since the revival began; last Sabbath Elder Little baptised six, and to day he has baptized ten more; at our last prayer-meeting twenty came out and knelt to be prayed for, all young people and sinners are saying pray for us, from all quarters—in short, the time is interesting beyond description. Elder Little tells me to exhort you to come and help us, for the harvest truly is plenteous, but the laborers are few."

"But if you have made different arrangements and cannot come, then we entreat you to remember us, and send us some other one, for we must have help." "The church salute you. The grace of our Lord Jesus Christ be with your spirit. I remain steadfastly yours in the bonds of peace."

Extract of a letter from Bishop Charles La Hatt, Chataque Co. Feb. 10, 1825.

"A great revival has taken place in Ashtabula county, Ohio. Rev. Elisha Tucker of Fredonia has visited there, and this winter baptized 66. Others with

Rev. Wm. B. Curtis resident in Ashtabula have baptized about 70 more. In Jamestown 20 miles from Mayville, in this county, another revival has commenced and sinners are crying for help. Thus the captive church of God is perpetuating in the midst of opposition until the time of her great delivery, which cannot take place until the time appointed of the Father."

#### CHRISTIAN SECRETARY.

HARTFORD, MONDAY, MARCH 28, 1825.

We observe that "the Rev. Mr. Grosvenor, of Georgetown, S. C. is appointed to prepare an address, in answer to the following query.

"What are the important interests, and principles of union, which should excite and direct the General Convention of the Baptist denomination in the United States, to a cordial co-operation in the measures they adopt for the benefit of the Churches."

This subject is highly important, and we anticipate much improvement from the labours of Mr. Grosvenor, in its elucidation.

In the Philadelphia Recorder of the 19th inst. we find an account of a powerful revival of religion in the Episcopal Church in Morgantown.

The writer remarks, "a revival of religion in the Episcopal Church, is an event which ought not to be concealed; who can tell but that the recital of only one case, may stir up in many places a spirit of prayer and supplication, which will be succeeded by an abundant outpouring of the Holy Spirit."

The account closes with the following important suggestions.

"I also conclude that the plain, faithful, and affectionate declaration of the truth must be relied on to accomplish the work of men's salvation. Various are the expedients adopted in this day of novelties, to interest the people, and render our public exercises popular. There is danger lest by these means we overlook the necessary assistance of the Holy Spirit. God will bless his truth, and not the invention of men. Hence, whenever a revival of religion takes place, these expedients are abandoned, not only as useless, but as calculated to hinder the good work."

The letter breathes the spirit of true piety, and we should have inserted it entire in this days paper, had not its length prevented.

We are happy in the belief that there is one common ground at least, on which all real Christians of every denomination meet. However they may differ in relation to other subjects, all unite in acknowledging the absolute necessity of the agency of the Holy Spirit, to renew the sinful heart of man; and there is one common centre to which they all tend, and for which they all aspire, under the influence and guidance of the spirit of truth viz. the mind that was in Christ Jesus. We confess it affords us singular pleasure to see this account of a work of grace in the Episcopal household, and we hope such instances may be greatly multiplied with them, and with every Christian denomination.

When the strength of sin and unbelief, which dwells in the natural heart of man is duly considered, it is not strange that unrepented men reject all the external evidence afforded, of their lost and ruined condition. In love with darkness and sin, hating the light of divine truth, prejudiced against the truth, "Man will not see, till Heaven the veil remove, That he is sin, and God is perfect love."

The performance of this work of removing the veil of prejudice and unbelief, from our moral vision, is the prerogative of the Holy Spirit. He alone can effectually reprove of sin of righteousness, and of judgment. He only can fill the soul of the penitent sinner with holy joy, and divine complacency in the character of the Divine Redeemer, and for this grace he has told us to "ask, and assured us that we shall receive."

We would particularly refer our readers to an article on the 1st page, "On the Standard of Morality," taken from Fuller's system.

We give an interesting account of a reformation in France, on the same page.

#### FOR THE CHRISTIAN SECRETARY.

No. 4.

Reflections on the condition of the Baptist Churches in Connecticut, particularly in relation to the support of the gospel ministry.

Some of the causes which have hitherto prevented the discovery and adoption of the New Testament system for ministerial support, with the natural, and visible effects of this want of system.

Another visible effect of this want of system is found in the unsuitable location of our Meeting houses or places of public worship.

A mistaken practice seems to have very generally prevailed among our Churches on this subject. Judging from appearances one would suppose it had been thought best to have our houses of worship situa-

ted in some secluded spot, remote from society.

If our object were secret closet devotion, I should approve the plan as suitable; but if our object is public social worship, would it not better become the Church of Christ, which is said to be "a city set on a hill," to present herself to public view, honestly, fearlessly and unsuspectingly.

Did not Paul preach Jesus in the midst of the congregation of Athenians at Mars Hill? and did he not particularly seek the most conspicuous situations to hold up to view a crucified Saviour, as the only redeemer of dying men? were not most of the personal ministrations of Jesus exhibited in the Temple, in the synagogues of the Jews, and in places of public resort? Was it not at the feast of Pentecost, at a time when Jerusalem was not only visited by the Jews from every city of Judea, but also by a vast multitude of various nations, that Peter with the other Apostles preached the gospel of Christ with such astonishing success, when 3000 were converted to the Christian faith.

Did not Jesus tell his accusers that he had done nothing in secret, that he had taught his doctrine publicly in the Temple, in the synagogues, and in the streets?

What was his language to the Apostle Peter, when he called him to preach the gospel of the kingdom? Did he not draw a familiar simile from the former occupation of the Apostle, who had been a fisherman, as illustrative of his duty?—Did he not tell him, that he should become a fisher of men? Now Peter well knew that in order to secure a draft of fishes, it was necessary to let down his net where the fishes were. So also if he would catch men in the Gospel net, if he would become extensively useful to the souls of men in preaching Jesus and the resurrection, he must seek the most suitable situations, and the most populous places.

In direct opposition to this principle, sanctioned by the common sense of mankind and the wisdom of Christ and his Apostles, how often have we seen with regret, houses of public worship located in the most obscure situations, remote from the haunts of men, and populous neighbourhoods; and if we inquire after the immediate cause of this strange departure from the dictates of right reason, we shall perhaps be informed that some few influential members of the society, live in that direction, and the house was placed in this remote and desolate situation in order to shorten the distance from their residence to the house of worship; when perhaps these persons possessed those means by which they might with convenience be conveyed to meeting, and might, when once underway, ride half or three fourths of a mile further, with much less inconvenience than a whole neighbourhood could walk from the village to the distant place of worship.

The natural consequences of this unwise location of houses of worship are, that generally, but few persons attend meeting, particularly of the more youthful and feeble class, and it is not uncommon for some other society of people, who are wiser in their generation, to step forward and occupy the ground which our societies have neglected, by erecting a house of worship where the people live; by which measure they secure a congregation, and are much more extensively successful than those who pursue a different policy.

It is believed by the writer, that the unfortunate location of our places of public worship, is the cause in many instances, of the feeble and languid state of our Churches, as it prevents a general attendance on the means of grace, and imposes a burden on a few individuals who feel disposed to defray the expense of a stated ministry, which they are however ill able to sustain.

To what cause shall we trace this evil?

It doubtless has in some instances been owing to the extreme poverty of our brethren, and that state of persecution under which they have suffered from the lusts and passions of sinful men. But I hope I shall not be thought to violate the law of Christian charity, if I suggest that perhaps, the fear that the location of a house for public worship in the centre of a dense population, would subject them to additional expense in the purchase of the site, and in the style and size of the house, may have had an undue influence on the conduct of our brethren in this particular.

However this may be, I am quite certain that in seeking to save our life in this way, we have lost it, and the result has generally proved the fallacy of plans based on so narrow a foundation.

But I will charitably hope that the unfortunate location of many of our houses of worship, has arisen from a desire to oblige some good brother or friend in the society, who has mistakenly thought, he had a right to be accommodated at the expense of the cause at large.

At this moment while I write, the situation of a number of Churches which are now suffering severely from the effects of this mistaken policy, are passing before my mind.

In a number of these instances, I feel confident, had a more enlightened and liberal policy been pursued in the location



of their houses of worship, the societies would have become numerous, and the regular and stated ministry of the word would have been maintained, and amply supported without burdening any individual; and what is of infinite consequence, many more precious souls would have been favoured with the stated means of grace, than are now brought under the sound of the gospel.

It is in vain to urge in reply to the above suggestions, that if men desire to hear the Gospel preached, they ought to be willing to subject themselves to some inconvenience in order to secure the privilege.

If men's hearts were exercised in all respects, and at all times, as they should be, there would be some weight in this suggestion, but we must take men as they are.

The good Samaritan came where the wounded man was, he did not wait, for the sufferer to come to him. Jesus Christ, our great pattern "came into the world to save sinners." He brought to our very doors a Gospel exactly adapted to our condition as rebels who would "not come to Him that we might have life."

Let the Church then imitate Him who in the last day, that great day of the feast stood and cried saying, if any man thirst, let him come unto me and drink, and let them follow the example of that Being who is set forth under the title of Wisdom, crying without and uttering his voice in the streets, and in the chief place of concourse, "How long ye simple ones will ye love simplicity, and the scornors delight in their scorning. Turn ye at my reproof, behold I will pour out my spirit unto you, I will make known my words unto you." Prov. 1st chap.

I think the evil above suggested in relation to the location of our houses of worship, may be fairly traced to the want of a suitable regard to the New Testament system for supporting the institutions of the Gospel.

Did we feel as we ought, our obligation by the authority of Jesus Christ, binding us to maintain by all the means placed at our disposal, the regular and constant administration of the word and ordinances of God's house, we should be induced to examine with care every circumstance having a bearing on this duty; and we should be engaged to carry into effect, with promptitude, diligence and zeal, every measure which Christian prudence would dictate, tending to the advancement of the Redeemer's kingdom in the world.

#### ANNUAL CONFERENCES.

The South Carolina Conference closed its annual session in great peace and harmony, on the 24th ult. The net increase of members in this Conference the last year was upwards of three thousand and three hundred. One circuit alone (Enoree) had an increase of about five hundred members.

The Virginia Conference met at Oxford, (North Carolina), on the 24th of February, and continued its session until 2nd inst. Of the proceedings of this Conference we have received no particulars, except that 68 appointments were made for the present year, and that four persons, the Rev. Messrs. John Andrew, Elijah Sparks, John Hales, and T. Muire, were located.

The Tennessee Conference closed its annual session on the 4th of December. Pleasing accounts of revivals were received from some parts of the Conference, and it appeared that there had been an increase, in the whole, of about sixteen hundred members. A considerable number of preachers joined the travelling connexion, and some few located.—*Zion's Herald*.

The following extract of a letter to the Editor discovers so much seriousness, candor, and just reflection, that we give it publicity, with the hope that it will be useful to others in circumstances similar to those of the writer.—*Pittsburg Rec.*

"I instructed Mr. — to inform you that I could not take the paper any longer, and agreeable to my request you have not sent them on.—The cause of my declining to take your useful paper any longer was, chiefly, very great embarrassment in my pecuniary concerns; and, I may add also, a want of zeal for the cause of God. I have now come to the conclusion to use a little more economy some way or other, in order that I might again enjoy the reading of your paper. The thought of being struck from the list of Zion's friends is too painful to be endured. If you will send on the papers from the commencement of the present volume, I will take them as long as there is any prospect that I can make restitution for your labour of love."

#### General Intelligence.

##### THE AFRICAN COLONY.

Despatches have lately been received, at the Office of the American Colonization Society in Washington city, and also at the Navy Department, from the Colony at Liberia, which are in the highest degree satisfactory. The Colony is under good government, and is rapidly improving, as may be judged from some of the facts hereafter stated. The utmost respect has been paid to the instructions of the Society, and the system prepared

for the government of the Colony has been cheerfully acquiesced in—receiving a consentaneous people, which is not a little promoted by the agency which the Magistrates and Council have in the deliberations of the Agent, and in the administration of justice. The laws are very sparingly multiplied, but, when formed, are exactly enforced. A small uniformed military force is established for the preservation of police, &c. and the militia are periodically called out in the number requisite for sentries. Since the organization of the guard, there has not been a single instance of the public stores being pillaged, as had frequently happened before. Upon the whole, the reports present a picture of an excellent provincial government in successful operation.

Besides the public buildings & improvements, which are extensive, one store house, about a dozen frame houses, and nearly forty log buildings have lately been built, or are building, all covered with shingles obtained in the settlement. Nearly every proprietor of lands, single women not excepted, has a dwelling well advanced, and several are nearly completed.—Two houses of worship are building, the one by the Methodists, the other by the Baptists. There is a school for boys, another for girls, a third, an evening school for adults.

The discovery of indigenous coffee on that coast, samples of which have been forwarded to the United States, is full of auspicious promise to the interests of the colony. Indigo bears full ten cuttings in the year, and its culture is extending.

The population of the Colony is about 380, of whom about three-fourths are grown persons. Three only have died within the last six months, and those from old age, &c. Two marriages had taken place within the last four weeks.

##### Bread made of Iceland Moss with Flour.

Of late years, Iceland Moss has been used (either alone or mixed with flour) in the composition of bread. The authorities of Saxony published a report on the subject, in which they stated, that seven pounds of the meal boiled with fourteen times its quantity of water, and baked in this state with fifty nine and a half pounds of flour, produced 114 and a half pounds of good household bread. Nearly all the Iceland moss collected in Germany, is sent to England, where it is used in brewing, and in the composition of ship biscuit, as it is not attacked by worms, and suffers little by the action of sea-water.

**Grand Canal of Amsterdam.**—The Canal from Amsterdam to Nieuw Diep, was opened in December last, and the frigate Bellona, of 44 guns, performed the voyage in four days and a half. The distance is 30 English miles. The Bellona passed on the Canal a Dutch Batavian without difficulty. The vessels are at present drawn by horses, but this spring two large tow steamboats are to be employed—the narrowest part of the canal is 120 feet in width. There are five locks on the canal having the dimensions of an 80 gun ship. The whole expense of towing a vessel of 300 tons the length of this Canal is calculated at 100 francs.

**South American Independence.**—The recognition of the independence of Colombia and Mexico by the British government, excited great sensation among the continental powers. When the note announcing the intelligence to the Extraordinary Council of Ministers, the Charge d' Affairs of France, and to the ministers of the northern powers at Madrid, it spread alarm in the minds of all. "Even the most prejudiced" says a letter from Madrid, "now look upon the loss of America as certain, and a rupture between the members of the Holy Alliance as more than probable."—*N. Y. Observer*.

##### MISSOURI DUELING.

At the present session of the Legislature of Missouri, a bill passed both Houses, "to prevent Duelling," annexing to that offence the punishment of whipping. This bill the Governor returned, with objections, but at the same time expressing, in the following terms, his opinion regarding the practice.

"I am happy on this occasion to record my utter detestation and abhorrence of duelling. My duty to my God, to my neighbours, and to myself, would compel me, in my private as in my public capacity, to discountenance and put down, if possible, so barbarous and so impious a practice."

The bill thus returned, was reconsidered and again passed in the Senate by the requisite majority of two thirds of that body; but failing to receive a like majority in the House of Representatives, it has not yet become a law.—*N. Y. Religious Chronicle*.

Count Montholon has recovered, as the executor of Napoleon, by a verdict, 3,248,500 *fr* from La Fitté, the celebrated banker, which that gentleman had acknowledged to be in his hands, but which the French government had restricted him from paying over before.

**North Carolina Gold.**—The Cheraw Intelligencer of the 11th instant, states that, "an immense deal of pure Gold has within a short time back, been found in the counties of Cabarrus, Montgomery and Anson, North Carolina. In Montgomery, a new mine has been discovered different from any we have mentioned. The Gold is abstracted from large masses of rock, which indicate the existence of rich and extensive mines, and strongly resemble those of Peru. We understand a poor man, on whose land the mine in Montgomery was discovered, has within a few weeks obtained about half a bushel of Gold, amounting to 20,000 dollars. It is said that this extraordinary good fortune has partially deranged him."

**Volcano.**—The Essex county Republi-

can, of the 12th inst. states that on the preceding Sabbath a mountain in the town of Lewis, in this state, threw out stone and earth to the depth of a hundred feet, and that the mountain smoked from the centre for three days afterwards.—*N. Y. Daily Advertiser*.

##### From the Philadelphia Recorder.

The following judicious remarks which we copy from the Philadelphia Post, relative to the termination of the war in Peru, are calculated to excite a deep solicitude in the breast of every philanthropist, for the future welfare of that interesting section of the globe.

The authority and with it the pretensions of Spain are for ever annihilated in this fertile and beautiful portion of the globe. The cause of freedom—the sacred rights of man have triumphed, as they ever must—and the heart of the philanthropic patriot expands with gratitude and joy at every blow which shatters the iron chain of despotism, and in the fullness of his heart, views each effort and every success in so sacred a cause as another link in that glorious system of emancipation which is to extend and finally encircle the earth, and be as universal in its existence, as it is fair, beautiful, and sublime in its operations and influence. But in the happiness we feel at the successful termination of the Peruvian war, a shade of doubt, we must acknowledge steals over our minds at the contemplation of what may possibly occur, and for a while mar the glowing prospects of the country. We confess our want of sufficient information on this point, and that our forebodings may be, as we trust they are, entirely unfounded. We allude to the moral and intellectual character of the numerous population of this country. Has the dread priesthood, which has so long and so perseveringly exerted its baneful influence to darken the mind, and hold in the loathsome bondage of ignorance and superstition, the faculties of man, lost all its influence? Or has it merely shrunk from the glare of light which has lately surrounded and unmasked it, to practice its unhallowed efforts more securely in secret and silence? Has the great and violent struggle, which is now about to receive its quietus, sufficiently roused the long-slumbering mass to a due sense of the evils from which they have been disenthralled?—or with the clangor of arms, and the shouts of victory, will they sink back, by degrees, under the guidance of their old, and now doubly embittered enemies, to their former supineness? These are questions we almost dread to see answered, but which we hope can be done favourably. Education must exercise its power among them—a spirit of enquiry must be excited and fostered; and the blessings of liberty are then secured; but without a proper sense of the importance of these things, and due regard to their own rights, we fear they may but have exchanged masters, and are still destined to remain slaves—slaves to the worst of tyrants, ignorance, Avarice, and Superstition.

**He and I, (i. e.) the Emperor Alexander and the King of France.**—The London Times says, "We mentioned some time ago the arrival of M. de Wolkonsky at Paris, as Extraordinary Ambassador from the Emperor of Russia, to congratulate Charles X. upon his accession to the throne. The Muscovite was introduced to his Most Christian Majesty with great pomp, the Dauphin and French Ministers being present at the audience, and made a speech, in which legitimacy and the Holy Alliance were talked about as the only two important concerns of the human race. This speech was given at length in the *Moniteur* of the following day; but we are surprised to find the King's answer omitted, as it struck us that Charles X. must be a more important personage in France than a Russian Nobleman. We are now able to supply the omission, and to state the reason why it took place. The following, we are assured, is a correct copy of the King's answer:—"I receive with pleasure the congratulations which you convey to me in the name of the Emperor of the Russias; and you may assure him of the sincerity of the friendship which unites me to him. I am as much attached as your powerful Monarch to the doctrines of the Holy Alliance, and shall do all that lies in my power to maintain them. Tell him for me, that as long as he and I continue united, nothing is to be feared for the tranquillity of Europe." M. de Ville, who had been consulted on the formation of this Royal rhodomontade, felt alarmed at its folly; and, besides suppressing it in the *Moniteur*, despatched couriers to London, Vienna, and Berlin, to palliate and excuse its extravagance."

**Ar. extraordinary Surgical Operation.**—The operation of tapping the head for water on the brain, was performed by Surgeon Gray of this town (Galway) on Monday last, on a child nine months old. He drew off more than ten ounces of water, which gave the child great relief. Should the child even not recover, which, from the generally diseased, and deformed state of the body, may probably be wished for, yet, we think the performance of such operations should be made public, as they may lead to more successful practice in that unmanageable disease.—*Connaught Journal*.

The following is a copy of Mr. Clinton's letter to the President declining the station of Minister to the Court of St. James:—*ib.*  
*Albany, 25th February, 1825.*  
SIR: I feel most sensibly the honor conferred on me by your communication of the 18th inst. and I receive this expression of your good opinion with a corresponding spirit; but having recently accepted from the people of this state the highest office in their power, I cannot, consistent with my sense of duty, retire from it, until I have had an ample opportunity of evincing my gratitude and my devotion to their interests.

I assure you, Sir, that it will afford me the highest gratification, in my present situation, to aid you in your patriotic efforts, and to witness the auspicious influence of your administration on the best interests of our country.

I have the honor to be, with perfect respect, your most obedient servant.  
DE WITT CLINTON.  
The Hon. John Quincy Adams,  
Washington.

The Savannah Georgian mentions that a widow woman named Platt, living by herself, in Schriener county, Georgia, was found murdered in her house on the 16th of February. A man named Rushing, who had stolen from her a fifty dollar note which she recovered of him, has been arrested as the murderer. Mrs. Platt is said to be from the north, and has a daughter living in New York.—*ib.*

**New Post Office Law.**—The act passed at the late session of Congress for consolidating and remoulding the several acts relating to the Post Office Department, has been published in the National Intelligencer. We select from that paper the following sketch of the new provisions of the act: "Members of Congress are to enjoy the privilege of franking for sixty days (instead of thirty,) preceding and following each Session of Congress. Printers are expressly authorized to send printed or written notes of their accounts to their subscribers, instead of being prosecuted therefor, as has been attempted. The punishment for robbery and embezzlement of letters is made somewhat more proportionate to the magnitude and enormity of the offence, not to speak of the punishment devised for undue curiosity, or 'prying into another's business.' The act imposes a fine of fifty dollars on the Postmaster for detaining any newspaper from its owner, or taking a peep into any packet not intended for his office. By another provision, no Postmaster is hereafter to be contractor for, or concerned in carrying any Mail."—*Star*.

#### ECONOMY OF TIME.

The celebrated Lord Coke wrote the subjoined dictum, which he religiously observed in the distribution of his time:—

Six hours to sleep—to law's grave study, six to spend in prayer—the rest to nature fix.

But Sir Wm. Jones, a wiser economist of the fleeting hours of life, amended the sentiment in the following lines:—  
Seven hours to live—to nothing slumber seven  
Ten to the world allot—and ALL to heaven

The following general order of Commodore Rodgers, will we have no doubt, have a salutary effect. Our Navy has suffered much, and lost some of its brightest ornaments, and the country has been deprived of some of the best and bravest men in the service, by a practice that may, without loss of honour, be entirely dispensed with. If our officers fall in battle they fall in defence of their country; and while we mourn their loss, we tell of their deeds of valour, and speak proudly of their honourable death. But how is it when they fall, not in the defence of their country, nor by the hands of an enemy, but in a contest where an American arm is raised to shed American blood—where two who have together braved the battle and the tempest; and who have, side by side, and under the same flag, sustained each other in the hour of danger: when these meet, and one falls by the hands of the other, what are our feelings then?—*Nat. Jour.*

**GENERAL ORDERS.**  
United States ship North Carolina, off Cape Henry, 12th January, 1825.

SIR,—The dissensions and bickerings which have unfortunately existed in the Navy, and particularly among the junior officers, for several years past, originating, as it is supposed, in the predominance of habits which have indisposably crept into the service, by the most improper and unjustifiable relaxation of discipline, seem at length to require particular notice.

The prevalence and frequency of fighting and quarrelling among some of the younger officers, and the detestable practice by them and others of fighting duels, defaming each other, and assuming to themselves the right of making the conduct of their equals and superiors topics of conversation and indecorous and mad diversion, at tavern tables, in stage coaches, steam boats, and other public places, have been carried to such an extent for some time past, as to require a resort to measures the best calculated to produce immediate reform, and to save the character of the service, as well as their own, from impending ruin and disgrace.

I have, in consequence, to require of all officers who are now, or shall hereafter be, placed under my command, to respect and obey, themselves, and to use the utmost vigilance and attention in enforcing in others, their subordinates, due respect and obedience to the laws and regulations made and provided for the government and conduct of all officers and others belonging to the Navy of the United States. As I am determined from this date not to permit the slightest violation of such laws and regulations, with which I may become acquainted, to pass unnoticed.

Should disputes unfortunately happen between the officers of this or any other ship in the squadron which I have been appointed to command, they are not on any account to assume to themselves the right of settling such disputes in any other manner, than by an appeal to the captain of the ship to which they belong, or to myself, if necessary. And I would have it further to be understood, that for a violation of this order, by any officer, I shall not fail to put the laws in force against him to their utmost extent. JOHN RODGERS.

Commanding U. States Naval Forces in the Mediterranean, and commanding officer of the U. S. Navy.  
CHAS. W. MORGAN, Esq.  
Capt. U. S. ship North Carolina.

**Gold.**—We are informed that a few days since, a wood chopper had the good fortune to find 29 guineas in the trunk of a tree, which he felled in a piece of woods near this village. An auger hole had been bored into the tree, the gold put in and a plug driven after it. It must have been placed there many years since, as the outside of the tree exhibited no marks of the process by which the singular deposit had been made.—*Utica N. Y. Paper*.

**La Fayette.**—Splendid preparations are making in Charleston, Savannah, &c. to receive General La Fayette as a Guest of the Nation. The National Intelligencer mentions, that a troop of cavalry, from Mecklenburg county, commanded by Colonel Polk, accompanied the General to Fayetteville, North Carolina. They left their homes, 150 miles from the road the General was travelling, and met him north of Raleigh. The whole distance which this troop travelled, was nearly 400 miles, although the greater part of the time it rained.—*N. Y. Daily Adv.*

**Venerable Society.**—On the 12th of January, 27 old inhabitants of Portsmouth, England, met at a tavern, whose united ages were two thousand three hundred and sixty-one years. The oldest, William Treadzell, was 95; the youngest, John Cook, was 80 years and one month.

#### JEWISH WORSHIP.

It appears from the Southern Intelligencer, that the Jews in Charleston, (S. C.) have, for the first time, substituted the English language for the Hebrew, in their synagogue worship; that they have laid aside many of their ancient superstitions; and that they now have singing and preaching, after the plan adopted in Christian churches. Would that this might be followed by their entire abandonment of Judaism in favour of Christianity.

Governor Morrill of New-Hampshire, has appointed Thursday, the 14th day of April, to be observed as a day of fasting and Prayer in that State.

Mr. Crawford resigned the office of Secretary of the Treasury on the 3d inst.

The store of Mr. James Van Rensselaer, in the village of Lockport, was destroyed by fire on the 3d inst. The fire originated from a stove pipe which passed through the upper floor. Loss \$10,000.—*N. Y. Dai. Adv.*

A company has been formed at Manchester, for making a navigable ship canal from the Irish Sea, at the mouth of the Dee, direct to Manchester.

We understand that Capt. Timothy Savage, is appointed Surveyor for this Port, in the place of William Vanderson, Esq. deceased.—*Mid. Gazette*.

**Smoking.**—"What harm is there in a pipe?" says young Puffwell. "None that I know of," replies his companion, "except that smoking induces drinking—drinking induces intoxication—intoxication induces the bile—bile induces jaundice—jaundice leads to dropsy—dropsy terminates in death. Put that in your pipe and smoke it."

Edward Thompson, of Philadelphia, has, in a Pennsylvania court, obtained a verdict against Houqua, a Chinese merchant, for \$21,474 48, principal and interest, because certain goods did not prove equal to what were contracted for.

**Breach of Promise.**—In a trial at the late term of the Court of Common Pleas at Eastport, Maine, Miss Hannah Dodge obtained a verdict of \$1000 against Mr. Joel Hill, for a breach of promise of marriage. In Maryland, Catharine Staley recovered \$300.00 damages from Charles Burkhardt, on an action of a similar character.

#### MARRIED.

At Bristol, by Rev. Isaac Merriam, on the 24th inst. Mr. Orrin Judson, of Plymouth, to Miss Anna Gaylord, of Bristol.

#### DIED.

At Middletown, Conn. on the 5th inst. Rev. Enoch Green, of the Baptist church, aged 53. "The memory of the just is blessed."  
At Sandfield, Mass. on the 13th inst. Mr. Jonathan Bolles, aged 80, formerly of New-London. A sermon was preached on the occasion by Rev. Jesse Hartwell, of New Marlborough.

At Farmington, Dea. Martin Bull, aged 80, the last of the name residing in the town.

#### LOST OR STOLEN

FROM my Carriage on Tuesday the 15th inst. between Hartford and Plymouth, Three dozen *Roran Hat Bodies* and Fur for napping the same, together with a bill of the same, addressed to Mr. Starr Nichols, Danbury.

Whoever has found the bundle, and will leave it at Wildman & Hamilton's Hat Store in Hartford, or at Phelps' Tavern in Farmington, or give information to the Subscriber where they can be found, shall be suitably rewarded.

URIAH N. GRIDLEY.

Watertown, March 22, 1825. 9-1f

#### To Waggon-Makers.

Two or three journeymen waggon-makers, and one that understands painting, may find employment, and receive their pay in cash, by applying to

DARIUS F. BUTLER.

Burlington, March 21. 8-3w

#### EPHRAIM BOUND, HARD BREAD AND CRACKER BAKER.

Offers for sale, 500 Barrels of Pilot, Navy, and Ship Bread, all of the best kind, as cheap for Cash, or approved Credit, as can be had anywhere else; and a constant supply of his highly approved Crackers, for exportation.

All orders promptly attended to and thankfully received.

March 21. 8-1f

#### ÆTNA INSURANCE COMPANY.

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.



## THE SABBATH.

We insert the following remarks on the CHRISTIAN SABBATH, taken from the Western Recorder, in reply to a query of our correspondent which we published on the 14th inst. The query stands thus: "From whence is the 1st day Sabbath? from God or from man?"

The design of the following remarks is to remove those doubts which may remain in the minds of some, whether the observance of the Sabbath under the present dispensation be a duty clearly taught in the sacred scriptures,—and whether there is sufficient evidence that the first day of the week is the Sabbath.

To this purpose I shall

I. Offer some reasons to show that a day of rest is to be observed, as a religious ordinance by mankind, throughout every dispensation, till the end of time.

1. It is a divine institution that has never been recalled. Whatever evidence there may be that the day has been changed from the seventh to the first in the week, there is no evidence whatever in the whole scriptures of truth, that the institution in itself has been recalled; and it should always be observed as a rule in expounding the scriptures, that the same authority which instituted any ordinance in the church of God, should also remove that ordinance, or declare it at an end, before we are at liberty to lay it aside.

2. The keeping of a Sabbath was never an ordinance peculiar to the Jewish Dispensation, or belonging to it as a ceremonial dispensation; for it had been ordained before that dispensation existed, yea, it had been ordained before man's first transgression in Paradise. Consequently the laying aside of the Jewish dispensation did not affect this ordinance. Types and shadows are at an end, because the great substance of them all has appeared; but the keeping of a Sabbath is not a type or "shadow of good things to come," unless it be considered a shadow or rather a foretaste of that eternal rest which waits the church of God in glory; and in this light of the subject, it can only cease when that glorious rest commences—even when the arch-angel shall swear by Him that liveth forever that "time is no more." Hence it appears that all those arguments which are adduced to prove that no Sabbath is to be kept under the Gospel, because the Mosaic dispensation has ceased, are utterly unfounded, and should have no weight whatever in the discussion of the subject.

3. The keeping of a Sabbath is one of the commands of the moral law, and before it ceases to be our duty under the present dispensation, it must cease to be our duty to obey the moral law. To those who deny the existence of a Sabbath under the Christian dispensation, it may be asked—what evidences can be procured to show that this one command of the moral law has been repealed, while the other nine remain in all their original authority and force?

II. Reasons to shew that after the resurrection of Christ, the eighth day, or the first in the week is the Sabbath, and not the seventh. Here we would remark—

1. It is abundantly evident that the Lord Jesus Christ arose from the grave on the first day of the week. On this point there can be no controversy between those who receive the scriptures as the oracles of God. The four Evangelists have been particular in naming the day, intimating as may be supposed, that it would be a subject of some importance to the Christian church.

2. There is abundant evidence in scripture that the Christian Sabbath is to be in commemoration of the resurrection of Jesus Christ and the glorious work of redemption by him, and not in commemoration of the creation of the world, or of any great deliverance which the Israelites as a nation obtained from the hand of God. In proof of this we notice,

3. That it was the "first day of the week," which the apostles and the churches under their immediate direction observed as their day of religious worship. An apostolic example is generally and justly allowed to be of equal weight with an apostolic command. This was the day which the Lord Jesus honored, by his repeated appearances on it to his disciples, John (20, 19, 26).—this was the day on which the church came together to break bread, and to do the work of the Lord generally: Acts 20: 7. 1. Cor. 16: 1, 2.

4. The importance of the work of redemption is such as to render it suitable, and infinitely proper, that there should be a public memorial of it in the church of God. One of the designs of the Jewish Sabbath was to be a memorial in the church of Jehovah's works as the Creator of the world, which is evident from the first institution of it. Gen. 2: 1, 2, 8. Now, if the old creation was worthy to be kept in public remembrance from the commencement of time till the coming of the Messiah, shall not the new creation, (or that work which the Author of nature performed while he tabernacled amongst men, and which infinitely exceeds the former in glory,) be kept in public remembrance from that period to the end of time? In reference to this we read (Isai. 65: 17, 18), that when the Lord God should create "new heavens and a new earth,"

that is, when the "new creation," or the redemption of mankind by Jesus Christ should be displayed in all its glory through the gospel, "the former should not be remembered or come into mind, ver. 17— which certainly means—not that the church should become unmindful of Jehovah's wonderful works, for this is not true—the more we are enlightened by the gospel, the more shall we admire the works of God's hands:—the meaning then must be, that in the days of the gospel public memorials of the old creation should cease in the church; and that the object to be kept in public remembrance should be the new creation, or redemption by Christ; and this is done by the Christian Sabbath.

5. One of the designs of the Jewish Sabbath was to be a memorial in the church, of the deliverance of the children of Israel from the land of Egypt.—Deut. 5: 15. "And remember that thou was a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Now can it be supposed that all nations to the end of time are to keep one day out of seven as a public memorial of what concerned only one nation? Besides the prophecies which refer to the state of the church under the gospel, evidently imply that no memorial of that event, though glorious as it was, should be then observed. Jer. 16: 14, 15. "Therefore the days come saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel from the land of Egypt,—but the Lord liveth that brought up the children from the land of the north, and from all lands;" the first part of this passage refers to the deliverance of the Israelites from the Egyptian bondage, the continual remembrance of which, was one of the designs of the Jewish Sabbath—the latter part refers to the deliverance of sinners from the bondage of sin and Satan by Jesus Christ, the continual memorial of which is the great design of the Christian Sabbath—the former was to be comparatively forgotten, and the latter to be kept in eternal remembrance.

6. The resurrection of Jesus Christ is represented in the language of prophecy as that which should form for the church of God a day of great rejoicing; which is an apt representation of the public joys of Zion expressed on the Christian Sabbath on devout recollection of that great and glorious event. See Psalm 118: 22, 23, compared with Acts 4: 10, 11.

7. The expiration of the Jewish church state, and the commencement of the Christian dispensation, appear to be explicitly referred to in one of the prophecies of Ezekiel, chap. 43. ver. 27. "And when these days are expired, it shall be that upon the eighth day and so forward the priest shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you saith the Lord." That this prophecy has respect to the Christian dispensation, appears from the first verses in the chapter, where it is stated that the glory of the God of Israel shall appear in the temple, and that the earth should shine with his glory. Now it is clear that the glory of God never filled the second temple until the Messiah came, the desire of all nations then, "will I fill this house with glory saith the Lord of hosts; and the glory of this latter house shall be greater than that of the former, saith the Lord of hosts." Hag. 2: 7, 8, 9. The above prophecy of Ezekiel which is but one prophecy in the whole chapter, contains a prediction of the restoration of Israel from the Babylonish captivity—the re-establishment of their religious ordinances in the Land of Judea; and the continuance of the same until the Jewish dispensation should expire, and another commence, under which the eighth day should be holy to the Lord.

Finally the History of the Christian church in the first, second, and third centuries, tends to corroborate the evidence that the "Lord's Day" or the day of the resurrection of the Lord Jesus, was the day observed by the primitive church as their Sabbath.

These, Sir, are some of the reasons which carry weight and conviction to my mind, that keeping the Sabbath unto the Lord, is a religious ordinance to be observed by mankind from the beginning to the end of time; and that under the present dispensation, the first day of the week as a memorial of the work of redemption and the resurrection of the Great Founder of the Christian religion is that day.

CAMBRIAN.

Utica, February 9th 1825.

Dr. Ryland's remarks on Andrew Fuller's *Strictures on Sandemanianism*, in *Twelve Letters to a Friend*.

On this subject, without entering farther into the controversy, I would beg leave to insert two or three remarks, which have struck my own mind, as worthy of attention.

1. That many good men have had their minds tinged with Mr. Sandeman's sentiments, who by no means embrace all his peculiarities, and who greatly disapprove of his bitter, censorious spirit; this applies especially to many of the Scotch Baptists.

2. As to those who enter far into the system, it has appeared to me, that while they maintain that faith is the simplest thing in the world, they go on disputing about it, till they almost make the definition of faith the very object of faith. Let a man believe what he will of Christ, and the fitness, beauty, and glory of the way of salvation by his obedience unto death, they will scarcely allow him to be a Christian, unless he believes that faith is a bare belief of the truth.

3. Whereas they scruple to admit that faith includes a cordial approbation of the truth, and say that this is confounding faith and love, which the apostle distinguished in 1 Cor. xiii. 13. I would reply, he no more distinguishes faith and love, than he distinguishes hope and love. Now I conceive that no man can give a complete definition of hope, that shall not include any thing of the nature of love; for bare expectation of what I dislike or disregard, is not hope. If then one of these graces is inseparable from the other, why should not this be the case with the third also? As love cannot be separated from the essence of hope, so neither can it be from the essence of vital faith. These three principal graces seem to me to shade off into each other, like the three principal colours of the rainbow; the red is not blue, the blue is not yellow, &c. but if you could touch it with the point of a needle, you could not say, here the red ends, and there the blue begins, nor here the blue ends, and there begins the yellow. Mere natural truth may be believed independently of the state of the heart. Thus I believe the sun is the centre of our system, though I should be as willing for the earth to be the centre, if all went on as well as it does now. One man might believe some months ago that Bonaparte was returned to Paris, though he had much rather he had been at Elba, or at the bottom of the sea; another may now believe he is at St. Helena, who had rather he was at Paris. But Haman could not believe that Mordecai deserved the respect he was obliged to pay him; while he retained his old disposition towards him. Much less can a sinner, whose heart is enmity against the divine Law, think that it deserved to be honoured, by the Son of God becoming incarnate assuming the form of a servant, and being obedient unto death; and that it was wise, and right, and good, for God to determine that no sin should be pardoned, unless the divine disapprobation of it could be manifested as decisively as if the sinner had suffered in his own person the full penalty of the law, and unless his pardon could be made evidently to appear an act of sovereign grace. Nor can a man, while under the dominion of sin, believe that it is a most blessed privilege to be saved from sin itself, as well as from its consequences. Hence I still conceive, that regeneration, strictly so called, must in the order of nature, precede the first act of faith. Not that it can be known, except by its effects; nor that a consciousness thereof is necessary to warrant the sinner's first application to Christ. But I have fully stated my ideas on that subject in my sermon at the Lyme Association, and therefore enter no farther into it here. I only add—

4. Whereas the thorough Sandemanians conceive that there is no difference between the faith of devils, and that of the heirs of salvation, but only such as results from the different circumstances of men and devils, Christ having died for the former, and not for the latter; I cannot by any means coincide with this opinion. And if any good men incline to this persuasion, I wish them to consider if such a sentiment does not strongly imply, not only the influence of the Holy Spirit is unnecessary, but also that the opposition of the carnal mind to God, is not fully credited, or at least not duly estimated. Does it not go on the supposition, that all the enmity of mankind to God, is occasioned solely by their viewing him as a revenging Judge? But is this the scriptural representation of the fact? or is it agreeable to daily experience? Are not millions in love with sin, and unwilling to seek after God, who never had any deep conviction that God is highly displeased with them? Alas how few are there that thoroughly believe God is angry with the wicked every day! and how much fewer that believe he has just cause to be so! Do not let us look on them that are enemies to God as poor, pitiable, half-innocent creatures, who would be glad to be reconciled to him on any terms, if they could but hope that he would ever admit them again to his friendship. Verily, I cannot believe this to be the case, nor any thing like it.

I have made these remarks, because I believe my mind is herein in union with my dear departed friend; and because I think they agree with the truth. Many who lean towards Antinomianism, do not half believe human depravity; they do not think the will of man is perverse enough to insure his destruction, if all other impediments were removed. I do, and so did Mr. Fuller. If there had been no election, no special design in redemption, if God had done all that could be done externally to save men, but had refrained from exerting any effectual in-

ternal influence on the human mind, to draw souls to Christ, I do not think one would have come to him; all would have rejected the counsel of God against themselves, and have continued impenitent and unbelieving. And thus also I conceive, that if God were to assure an un-renewed man of his election, his redemption, and certain glorification, without changing the spirit of his mind, though if he had been previously much alarmed, he might be glad to get rid of his terror, and feel for a little while such a natural gratitude as the Israelites did at the Red Sea, yet he would soon forget all, and go on seeking his present happiness in the world, and in the indulgence of his sinful inclinations.—Fuller's Life.

From the *Columbian Star*.

PETER, THE APOSTLE.

Simon, surnamed Cephas, or Peter, was the son of Jonas or Jonah, and a native of Bethsaida, in Galilee. He had a brother called Andrew, and they jointly pursued the occupation of fishermen, on the sea of Tiberias. These two brothers were the hearers of John the Baptist; from whose testimony, and their own personal conversation with Jesus Christ, they were fully convinced that he was the Messiah. Both Peter and Andrew seem to have followed their ordinary business, until our Saviour called them to "follow him," and promised to make them both "fishers of men." At the time when Peter was appointed to the Apostleship, he was married, and seems to have removed, in consequence, from Bethsaida to Capernaum, where his wife's family resided. It appears, also, that when our Lord left Nazareth, and came to Capernaum, he took up his occasional residence at Peter's house, whither the people resorted to him. Peter and Andrew probably because they were the oldest, were the two first of the Apostles sent forth to preach.

The distinguishing features of Peter's character are very signally portrayed in his history. The credibility of the sacred historians in no small degree enhanced from their having blended without disguise, several traits of his precipitance and presumption, with the honourable testimony, which the narration of facts affords, to the sincerity of his attachment to Christ. The fervour of his zeal and his forwardness are apparent on many occasions. When he saw our Saviour coming and walking on the sea, he desired his orders to meet him on the water. But when he had descended from the ship and began to sink, Christ preserved him, and rebuked him for the weakness of his faith. When afterwards Jesus asked his disciples, if they would leave him, as many others had just done, Peter, who was the first to reply to all questions proposed by our Lord to them collectively, answered, that they could go safely no where else, as he only had the words of eternal life. When, at Cesarea Philippi, Jesus inquired of them whom they believed him to be, Peter said, that they were firmly persuaded he was "Christ the son of the living God." When our Saviour, almost immediately after, foretold his sufferings, Peter rebuked him, and bid him spare himself. Jesus sharply reproved him, and informed him that his speech savoured not of God, but of carnal indulgence. It was scarcely eight days after, when this Apostle, who was particularly honoured with his Master's intimacy, was permitted to witness our Saviour's transfiguration. We find him to have been a prominent member of the apostolic family, on several succeeding occasions, before the crucifixion; as when our Saviour discoursed of forgiveness of injuries, and of riches as keeping men from an entrance into the kingdom of God; also in the case of the fig-tree which withered away, and at the time of our Saviour's washing of his disciples' feet, and predictions concerning the destruction of the temple; likewise, in the part which he acted in preparing the last passover, and during its celebration.

After the sacred supper, when Jesus warned his disciples of their being offended because of him that night, Peter, with his ordinary rashness, promised, that though every body should forsake his Master, he never would, but would follow him. When Judas came with his band, to take Jesus, at the time of his dreadful agony in the garden, Peter being one of the two disciples who had swords, drew his, and cut off the ear of Malchus, the high priest's servant. He, at a distance, followed our Saviour, as he was led away to the palace of Caiaphas, and by means of another disciple was admitted into the hall, and waited among the servants to see the issue. The first time he was accused of having been with Jesus of Nazareth, he denied that he so much as knew him; the second time, he denied it with an oath; and the third time, to give them what he thought was full evidence that he was no follower of Jesus, he began to curse and to swear, affirming that he did not know him. At that very instant, the cock crew for the second time, and Jesus gave Peter a look. He remembered his Master's prediction of his treachery, and went out and wept bitterly, and it is probable, continued his mourning till he heard our Saviour was risen from the dead. On the day of Christ's resurrection, after appear-

ing to Mary Magdalen and other women, he ordered them in a particular manner to inform disconsolate Peter; and this Apostle was the next person to whom he showed himself. On another occasion, our Lord offered him an opportunity of thrice professing his love for him, and charged him to feed the flock of God with fidelity and tenderness. Much about the same time Jesus told him that he must endure bonds and imprisonment for his sake, in his old age.

Very soon after our Saviour's ascension, Peter proposed to the Christians at Jerusalem, the election of a successor to the traitor Judas, and on the ensuing day of Pentecost, he preached Christ so effectually, that three thousand souls were added to the church. The healing of the lame man at the gate of the temple, was followed by an address to the people, by means of which many of them were convinced and embraced the gospel. On this, as well as on other occasions, Peter appears to have delivered the word with great faithfulness and power. He was next imprisoned, brought before the sanhedrim, threatened, and dismissed. After the death of Ananias and Sapphira, whose fraud this Apostle detected; when he and his companions were imprisoned, released, by an angel, again apprehended, and reminded of their former charge not to speak in the name of Jesus, we find him, with his characteristic boldness, declaring to the council, that it was proper, to obey God rather than man, and telling them that God had highly exalted Jesus, whom they had murdered, to be a Prince, and a Saviour; and had testified this by the gifts and miracles of the Holy Ghost. Afterwards, when, upon the persecution which arose at the death of Stephen, the disciples were scattered abroad preaching the word, we find Peter encountering Simon the sorcerer, at Samaria, and performing miracles in various places. During his apostolic travels he converted Cornelius the Roman centurion, the first Gentile who was admitted into the church without circumcision, or any injunction to comply with the Mosaic observances. On his return to Jerusalem, Peter satisfied the Jewish Christians, that God had granted repentance unto life to the Gentiles, as well as to the Jews. Soon after this, in the year 44, being apprehended by Herod Agrippa, who designed to put him to death, he was miraculously delivered by an angel. In the Apostolic council, held at Jerusalem, Peter took an active part, declaring his opinion explicitly, that the yoke of the ceremonial law ought not to be imposed on the Gentiles.

After this, as it seems, Peter was at Antioch, as we learn from the writings of Paul, which is probably the first time that he went abroad out of Judea into the Gentile countries. At first he joined in the utmost familiarity with the Gentile converts; but when some contenders for Judaism came down from Jerusalem, he forebore it, and was near seducing Barnabas into the same course. Knowing that this encouraged the imposition of the ceremonies upon the new converts, Paul sharply expostulated with Peter for his dissimulation and practical contradiction of the very speech he had uttered in the council. Peter, it appears, received this rebuke with an humble concern.

The books of the New Testament afford no information how he was employed for several years after that period; but it is probable that he shortly returned from Antioch to Judea, whence he did not depart in a long time. When he again visited foreign countries, we are led to conclude from the light in our possession, that he went again to Antioch, and thence into other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia, which are expressly mentioned in the beginning of his first Epistle. It is very likely, that he remained a great while in these countries, and was well acquainted with the Christians there, to whom he afterwards wrote two Epistles. When he left those parts, he doubtless went to Rome, where he did not arrive till the expiration of Paul's two years' imprisonment. As that Apostle makes no mention of Peter in the Epistle which he sent from Rome, nor in the Epistle which he wrote to the believers in that city, nor gives any intimation that he had ever been there, we conclude that he had never before visited that place. This was in the year 63, and not long before his death. Peter suffered martyrdom during the persecution of Nero, soon after a dreadful conflagration at Rome, which, though supposed to have been caused by the Emperor's own orders, was nefariously imputed to the Christians. Before his suffering he was scourged, after the Roman manner; and having saluted his brethren, and taken his last leave of Paul, his fellow prisoner, who was a second time at Rome, he was led to the top of the Vatican mount, to be crucified. He entreated the officers that he might not suffer in the ordinary way, but with his head downwards, as being unworthy to die in the same posture as his blessed Master. From 1 Cor. ix. 5, we learn that Peter was attended by his wife in his travels. She is said to have suffered martyrdom a short time before him. One author states, that "seeing his wife led forth to death, he rejoiced for the grace of God vouchsafed to him; and, calling to her by name, exhorted, and comforted her, saying, 'Remember the Lord.'"